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CHURCH SYNODS IN THE COLONIES.

There are three distinct modes of Church government in vogue, and in practice. There is the Episcopal, there is the Presbyterian, there is the Congregational. Each of these has its own advantages. The Church of England is in *theory* what Cicero calls a *temperamentum* of all three. As our State is in theory a combination of the monarchical, the aristocratic, and the democratic, though in practice the latter element has absorbed the first, and part of the second; so in theory the Church of England has its two Houses of Convocation to represent the Episcopal and the Presbyterian forms of government, and the Parliament made its own Congregational voice to be heard. But since the Parliament lost its specialty as a Church body, it can hardly be said that there is really any Congregational government in the Church. The Houses of Convocation for all practical purposes are still a cipher; and the whole active government of the Church is Episcopal; *active*, we say, for no doubt there is an immense amount of inert and passive resistance in the other two elements that makes itself felt for conservation, if not for progress.

Now, all Churchmen have felt the present state of things to be defective—at home, Low Churchmen try to remedy it in their own way by establishing societies on a purely Congregational system, fusing together Bishops, clergy, and laity, and so eliminating the Episcopal and Presbyterian elements from their rank as co-ordinates. High Churchmen, too, at home are divided on the question how they may best remedy the existing evil. Some think that the regeneration of the present form of Convocation will do all that is needed. Others wish to see the laity admitted as a distinct order into the Church's Synods. Such is the state of feeling and of practice here. But abroad in the colonies, all alike, High or Low Churchmen, seem to have come to the conclusion that there is no other way of working the Church system effectually but through the three co-ordinate elements—the Episcopal, the Presbyterian, and the Congregational. The Bishop of Toronto, the Bishops of Melbourne, Adelaide, and New Zealand, have all independently arrived at the conclusion that there is no other solution of the question than by the *temperamentum* of all three on an equal footing. Church Synodical action then, in this sense, is no High Church conceit; by none but the most ignorant of